The Christian Community

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members in Every State
Service Bureau for Churches and Ministers Uniting Churches
Promoting Community Programs
Publicity on Church Unity

Unity In Christ

(From I Cor. XII)

NOW there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all.

FOR as the body is one and hath many members, and all the members of the body, being many, are one body, so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.

FOR the body is not one member, but many. If the foot shall say, Because I am not the hand I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am not the eye I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. Now ye are the body of Christ and severally members thereof.

Prayers For The Church

O GOD, we pray for Thy Church, which is set today amid the perplexities of a changing order, and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in contrition. O God, baptize her afresh in the life-giving spirit of Jesus! Grant her a new birth, though it be with the travail of repentance and humiliation. Bestow upon her a more imperious responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to Thy will. Put upon her lips the ancient gospel of her Lord. Fill her with the prophet's scorn of tyranny, and with a Christ-like tenderness for the heavy-laden and downtrodden. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the Cross to a higher glory, in Jesus' Name. Amen.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. Amen.

Rebirth

In this high mountain, clothed with morning mist,
How vain seem all the strifes of little men!
How crude the arguings of tongue and pen!
Here speaks the Voice of God, if one but list.
The warrings of the nations vanish quite
In this bright realm of everlasting morn.
From life the trappings of the age are shorn
And time begins anew, with fresh, primeval light.
That I might dwell upon this mount fore'er,
Apart from all the tumults of the town!
That I might here, with God, the glory share
Of beauty's fragrant dawn, my spirit drown
In azure loveliness! Then surely Death
Would pass me by—reborn in Heaven's breath.

THOMAS CURTIS CLARK

(Written in Windermere, England, the Lake country of Wordsworth.)

Comment

"Dear Editor:

Some day I trust I may have the happiness of meeting you. Your magazine tingles with life and warms my heart toward you.

Appreciatively yours,"

(Excerpt from letter from Rev. Thomas Lutman, Humboldt, Iowa.)

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THE CHRISTIAN COMMUNITY

A Journal of Community Religion

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A Great Poet

EDWIN ARLINGTON ROBINSON, one of our greatest, if not our greatest contemporary poet, has passed to that "country from whose bourne no traveler returns" and we hasten to do honor to so great a soul.

In our personal files is a treasured letter from this poet who in answer to a question said in a beautiful diminutive handwriting: "If I write poetry of any merit, it is because I cannot help it. I write as the urge is upon me."

The urge was upon Edwin Arlington Robinson to write great poetry. Theodore Roosevelt first really introduced him as a young undiscovered talent through the old *Outlook* to America and the world. Born in Maine, he came of those reticent souls who do things without sense of obligation or conceit.

He had a quite distinct tone and often an undercurrent of pessimism, but not of the hopeless variety. He had known the cold bleak coast way down East and with a cold bleak life stretching out before him at the customs office or the counting house, who could help but be hopeless when the voice of music and the deeper reveries beckoned?

His collected works fill pages with such beautiful gems as to merit the claim of critics, "He is our Robert Browning." No light, newspaper poet here. Take "Richard Cory" for example. Robinson had known many such on the hill, who full of prosperity and gentility, had done as Richard Cory when one day he: "Went home and put a bullet through his head."

In "Tristram" he ranges the whole gamut of life and whether for sheer delight or from a sense of deeper reality he shows the fruitlessness of things—here too is great poetry.

He did not leave out the religious appeal. His poem "Calvary" is perhaps one of the very best and stings by the very reality of so outrageous a deed. It is the gift of making the historical event bring a present and universal reality. "Ah, when shall come love's courage to be strong!"

In his latest book of poems "Amaranth" (Macmillan) Robinson has the temerity to play on the fantasy of finding human beings in the wrong niches. How like his own experience of taking the customs for the United States government while having the gift of eternal song. Who is Amaranth? He is the spirit of our other self, the Great Truth-Bringer, the spirit of hope or disillusionment as one wills. And after all, life is such a dualism of the lower and the higher that he who is not living in a dream world of eternal progress will pause to take fresh stock of one who while he lives, and sings—sings of the deeper philosophy that even dreams may be more real than life and hope and faith bridging the chasm which is not unreal to Robinson across the span of which only the eye of the deeper reality may find the bridge.

In Amaranth, Robinson refers to The Poet who (words surely applicable to himself)

> "Cuts and sets his words
> With an exotic skill so scintillating
> That no two proselytes who worship them
> Are mystified in the same way exactly."

The deeper one drills into the hidden depths of Robinson's poetry, the clearer becomes a growing conviction that here is the very sub-glacial deposit of the substance of which great life is made, great because it is sure, certain, real, but so illusive as to be mistaken for the overflow of the glacier pushing endlessly to the cold task of covering up such certainty.

The words of William Alexander Percy are a fitting epitaph for

EDWIN ARLINGTON ROBINSON

"I have a need of silence and of stars;
Too much is said too loudly; I am dazed.
The silken sound of whirled infinity
Is lost in voices shouting to be heard.

. . . . . .

"And, when the marvelous wide evenings come,
Across the molten river one can see
The misty willow-green of Arcady.
And then—the summer stars . . . I will go home."

Behind The Scenes

MERGERS of churches are taking place in a great many communities in the United States and judging by the recurring comments in our mail the assistance of the Community Church Workers office has been deeply appreciated. Very often, however, no mention is made in the publicity or official announcement that our organization has helped. This is perhaps as it should be. We are behind the scenes offering technical advice, constitution help, experience of other places, legal advice and encouragement to churches which may prefer to know *how* to accomplish the results without being involved in any question as to where or how they were helped. A very large merger which recently took place omitted any reference to assistance given from our office, but the merger has been made and the total effect has been of the best.

Modesty prevents our telling of the hundreds of requests for information which have been taken care of. Suffice it to say that the Community Church Workers of the U. S. A. wants to be "among you as he that serveth."

The credit should be given to those loyal Christian souls who sense a new demand on their Christian conscience to bring unity into our community life and to help present religion on a united front to every man, woman or child who will care to join in such a new crusade for the good life.

The human side of our problem looms large when we realize that too often such information is withheld or entirely ignored by those very agencies which largely profess lip service to unity. We may be behind the scenes but "by their fruits ye shall know them." Two thousand united churches speak for themselves.

St. Matthew Passion

DR. FREDERICK STOCK, conductor of the Chicago Symphony Orchestra, again joined this great orchestra with the Apollo Musical Club, the Chicago Symphonic Choir and a Boys' Choir of fifty voices, to present The St. Matthew Passion by Johann Sebastian Bach on Thursday and Friday, April 18 and 19. Edward Moore of *The Chicago Tribune* called it the greatest work Dr. Stock has ever conducted in Chicago.

The soloists were Claire Dux, soprano; Kathryn Meisle, contralto; Frederick Jagel, tenor; Chase Baromeo, baritone; and Fred Patton, bass.

The Good Friday presentation took on the character of a great religious event and the conductor allowed no applause throughout the program. All tickets were sold and for the first time since 1893 this master work of a master musician was presented to a Chicago audience.

The blending of the recitative portions of the events of the Passion of our Lord with solo parts and great chorus offerings was superb, while the chorales (eight in number out of thirteen in the original) were echoed from the balcony by the Symphonic Choir in a soft and moving part of the entire production.

This was produced as a part of the celebration of the 250th anniversary of Bach and the critics were profuse in their praise not only of the critical rendering of difficult portions but of the total religious effect produced.

Everyone who heard it could repeat the words of the chorale after the Crucifixion:

"When I too am departing,
Then part Thou not from me.
On death's lone journey starting,
My soul will feel for Thee!
When near my end I languish,
All other comfort vain,
Then draw me out of anguish,
By Thine own woe and pain."

Appreciation

Samuel R. Guard, of Spencer, Indiana, editor of *The Breeder's Gazette* has served the Community Church Workers of the U. S. A. as treasurer most acceptably for the last several years. He has given of his time and energy to this office without remuneration and has besides this contributed of his own funds to the work of the organization. At the last Board meeting in Buffalo, New York, a vote of deep appreciation was registered by the Board of Directors and also a vote of gratitude was given to Miss Berniece Burk, secretary to Mr. Guard, who has so ably handled the many details incident to this office.

Mr. Guard has consistently brought a layman's interest and viewpoint to the work and has especially brought the rural interests into the counsels of the organization.

First as director of "The Little Brown Church" over WLS and since then as treasurer he has been a large force in giving the public the benefit of his unique position in American rural life as also his viewpoint on the Community Church movement.

He now turns over his office to our new treasurer, Charles G. Ashbrook, with cordial wishes for the further success of the organization.

The many friends of Mr. Guard will join in our thanks to him for his years of service and interest.

Memorial Day

To stand ready at attention to honor our soldier dead, to remind our children of a lofty heritage, to bring the roll of drums draped in black as a mourning for "our loved and lost" is to remember Memorial Day around monuments in churches and in our cemeteries. The G. A. R. is small and veterans are fast disappearing, but the thought of Lincoln still lives: "That these honored dead shall not have died in vain, may we have a new birth of freedom." Let this freedom be freedom from war and all the losses war entails.

Notice

The Christian Community will be issued once a month for the summer. The publication date will be on the twenty-first day of each month.

The Passing Show

THE intermingling of home and foreign missions was revealed in an interesting fashion at a dinner recently held in New York under the auspices of the Council of Missionary Boards Related to the Philippine Islands. Although most of those in attendance were "foreign board" people all the speakers save one were Filipinos, and the chief topic of discussion was the problems which they encounter in this country, particularly along social lines. According to their own statement, they are a home-loving people. The men are accustomed to marrying early and then to turning over their wages or other income to their wives who make home attractive for them. But unfortunately in this country there are at least ten times as many Filipino men as women. A considerable number of the men have tried to meet this situation by marrying American wives, but usually these are girls whom they have met in taxi dance halls and other places of doubtful repute. They take their husbands' money, but they do not always make home happy for them. And when a Filipino undertakes to return to the Islands with an American wife he encounters all manner of difficulties. From their point of view inter-marriage is rarely a success. It was also stated that their great need in this country is not for churches but for institutes where the men can live under wholesome conditions and enjoy some measure of social life. It was pointed out that this service should be extended to them, not as Protes-

tants, but as Filipinos without regard to creedal lines. Because of their knowledge of English they can easily satisfy their need of religious nurture in the ordinary American churches.

Dramatizing Peace

THAT there may be as much inspiration in pledging one's self to peace as in enlisting for war was amply demonstrated in the Riverside Church of New York City on the evening of May 2.

The "Ministers Peace Meeting" was held in response to a "Solemn Call" signed by 29 clergymen and rabbis of New York City, including such notables as George A. Buttrick, Harry Emerson Fosdick, Rt. Rev. Charles K. Gilbert, suffragan bishop of the Diocese of New York of the Episcopal Church, John Haynes Holmes, Bishop Francis J. McConnell, Karl Reiland, rector of St. George's Church, Paul Scherer, pastor of the Holy Trinity Lutheran Church and Rabbi Stephen S. Wise of the Free Synagogue.

As a result of this invitation, but with very little newspaper publicity, 240 ministers and rabbis assembled, together with about 600 layfolk, making a congregation which occupied most of the main floor of the Riverside Church.

THE service opened with a procession of the clergy led by the bearers of three symbols—the ten commandments, the star of David and the cross of Christ. Most of the ministers and rabbis wore their religious or academic gowns. The worship was led by Ralph W. Sockman of Christ Church (Methodist), Rabbi Samuel J. Levinson, Finis S. Idleman of the Central Church of the Disciples of Christ, and Edmund B. Chaffee, pastor of the Labor Temple and editor of the Presbyterian Tribune.

Then followed four "testimonies for peace" all given by men who had participated in the world war—Robert W. Searle, secretary of the Greater New York Federation of Churches, W. Russell Bowie, rector of Grace Church, Rabbi William F. Rosenblum of Temple Israel and Allen Knight Chalmers of the Broadway Tabernacle. The mood of these addresses was not of argument or even of justification for pacifism but rather a confession of past errors combined with a statement of the reasons which had led the speakers to forswear war in all its forms.

Typical was the statement of Robert W. Searle: "I have not willed to believe—I am compelled to believe that for me at least there can never be any possible reconciliation between the way of Jesus and the resort to war."

Even more striking was the statement of Allen Chalmers: "We know that we risk our positions in the church, our civil liberties probably and our personal lives possibly. None of these things would we cheerfully relinquish. We want to walk the common road as sons of God. We know we risk much in taking this stand."

Following these brief addresses practically the entire body of ministers and an overwhelming majority of the congregation arose and joined in the following Covenant of Peace:

"IN LOYALTY to God I believe that the way of true religion cannot be reconciled with the way of war. In loyalty to my country I support its adoption of the Kellogg-Briand pact which renounces war. In the spirit of true patriotism and with deep personal conviction, I therefore renounce war and never will I support another."

Following this pledge the clergy marched to the chancel where a prayer of consecration was offered by William Pierson Merrill, pastor of the Brick Presbyterian Church.

Thus did the leaders of the churches and synagogues of New York City speak their convictions on the eve of the departure of our fleet for its maneuvers in the Pacific. As one observer put it, "This is an utterance which cannot be ignored." One could not question either the sincerity or the steadfastness of this group of men. As representatives of the conscience of our greatest city their attitude would go far towards preventing our entrance into another war.

JOHN R. SCOTFORD

Comments

"I am very much obliged to you for your kindness that you are always sending me your *Christian Community*. I am reading it with great interest and much pleasure in order to improve in spiritual advancement. I am teaching English to boys and girls. I am getting some material for English teaching from your magazine and I am learning good English by your paper. I wish you would kindly send me your *Christian Community* each copy continually."

From SEITARO MATSUBA,
Tanabecho, Nishimurogun, Japan.

Who's Who

The picture on the front cover, a scene in lower California, is loaned by the Santa Fe Railroad System. The California Pacific International Exposition opens in San Diego, California, May 29.

"Prayers for the Church" were used in the worship service at the meeting of the Federal Council of the Churches of Christ in Westminster Presbyterian Church, Dayton, Ohio, in December, 1934.

Helen L. Willcox participated in the Detroit Traveling Seminar. This article was presented by Frederick B. Fisher, minister of the Central Methodist Church of Detroit who is a contributing editor of **The Christian Community.** This was written especially for **The Christian Community.** Miss Willcox has written many pageants on missionary and religious subjects; is author of "Bible Study through Educational Dramatics."

Barclay Acheson is executive secretary of the Near East Foundation, New York City, and has just returned from a tour in the Near East. Dr. Acheson is a member of the Board of Directors of the Community Church Workers of the U. S. A.

The architect's sketch for The Church of the Month article is loaned by the **Kansas City Star.** The cut of Carl A. Burkhardt is loaned by the **Industrial Press** of North Kansas City.

Emerson O. Bradshaw is secretary of the Department of Christian Education of the Chicago Church Federation. This is the fifth article in a series written for **The Christian Community.**

John R. Scotford, New York City, is a contributing editor.

Nora B. Cunningham, Chanute, Kansas.

Thomas Curtis Clark, Chicago, is poetry editor of **The Christian Century** and compiler of several fine anthologies.

Harry Elmore Hurd, Boston, Massachusetts.

Mary Wallace Kirk, lives at Tuscumbia, Alabama.

Richard B. Hull, Ames, Iowa, is editor of the Iowa State College **Sketch,** a student literary magazine. This poem is reprinted by special permission.

Emma E. Nichols, Hibbing, Minnesota.

Detroit Traveling Seminar

By Helen L. Willcox

THE following invitation appeared in the weekly Calendar of Central Methodist Episcopal Church, Detroit, one Sunday toward the close of 1934:—

"The Social Justice Committee of Central Methodist Church is sponsoring what it calls a 'Traveling Seminar.' This consists of a group of twenty or more individuals who meet at different places in the city on twelve Friday evenings, from 7:30 to 9:30 or 10:00 o'clock. To each of these meetings, persons of authority and understanding are invited to speak for a short time on different phases of the complicated social and economic life of the present day. These invited guests occupy from one-half to two-thirds of their allotted time in presenting the high spots of their particular subjects. That is, each tells in brief form how the particular thing in which he or she is much interested contributes to one or more of 'The Pillars of Detroit.' The rest of the time is used for a question and answer period. A very strict and definite schedule is followed.

"You and your friends, men and women, are invited to attend all of these meetings."

Practice and Preach

When this invitation was printed, a few meetings of the Seminar had already been held. Now that the Traveling Seminar has passed, none can predict how far the vibrations of thought and feeling set up by it may radiate.

Seldom, perhaps never, was there such an instance of close, practical, and deep cooperation of a church with its minister in his ministry of preaching. The Social Justice Committee of Central Church has assumed and carried the sole responsibility of arranging for this three-months' series of profound revelations of the life of our city in such a way that it fitted in with Dr. Frederick B. Fisher's plan for a series of Sunday evening addresses on "The Pillars of Detroit," and these meetings became the foundation of his studies for this purpose.

IT DID more than provide the preacher with a basis for his own study of the subject. It assured him of a nucleus among his congregation who would listen to these sermon-lectures with more than a general interest—who would listen with minds already aroused to the deep significance of the matter under discussion, and stimulated by the kind of personal interest that becomes in a sense *participation* in the preacher's effort.

The initiating and guiding spirit of this enterprise, Mr. John E. Porter, is a Harvard graduate; principal of the McMichael Intermediate School, of the Detroit Public School system; and chairman of the Social Justice Committee of Central Methodist Church. Mr. Porter's passion for social justice, and for world peace, will not allow him to rest so long as there is within his reach an opportunity to strike a blow for a great cause.

Peace Pledges

Mr. Porter, however, is not content with holding meetings alone; he desires action. From the Carr's Lane Church, England, came the idea of providing International Peace Pacts for every member of the church and congregation to consider, and, if they wished, to sign. After many weeks of study, the Church calendar one Sunday morning carried two forms of such a pact. The first was a statement that the signer subscribed to certain items of a proposed national program to make the outlawry of war an actuality. The second was a more personal pledge, including the following sentence: "I will never cross the boundary of another nation to kill or destroy, nor will I support my government in doing so."

Up to date, 440 persons have signed both pledges; 61 have signed the first only. The whole number of signatures, then, to some form of Peace Pact, in the last two months, has been 506.

AND now that the Traveling Seminar has disbanded for this season, we may attempt to appraise the results. What did the Traveling Seminar bring to us? First, recognition of the fact that the "Pillars of Detroit" are fundamentally the pillars of the nation. The ornamentation on the columns may be in a different style from that which makes beautiful the pillars of New England, the Southland, the Far West, or any other section of our country, but all are of one substance and rest upon the same broad and firm foundations. Some of these pillars strike deeper into the bed-rock of the past than others. Our first session, under the scholarly guidance of Dr. Quaife, of the Burton Library, made us aware that Detroit has roots that lie deeper in that romantic past than those of any other city in the North and west of the Alleghenies.

Living "Pillars"

Still more vivid and dramatic was the way in which these columns that uphold the Civic Order *came alive*. The "Pillars" were transformed before our eyes into manifold incarnations of Atlas. We saw a gray-haired judge moved almost to tears by a Communist speaker's quiet yet contemptuous indictment of our national foundations of law and justice, and heard his voice tremble as he defended the Constitution; never again can we think of the courts of law merely as a place of cold, hard legalism.

AS WE listened to cultured and capable leaders of various groups of foreign birth or descent, the cosmopolitan nature of Twentieth-Century Detroit emerged from pages of figures in a Census to become a living fact in terms of human personalities. We felt that we had been privileged to look in upon homes where new life rolled on uncharted oceans of social change and new frontiers of human achievement must be possessed.

No small part of the strength and value of our impressions arose from the fact that we went out to find

these different interests and activities in their own places, instead of merely inviting their representatives to come to us. On the night, for example, when we considered "The Inflow of Races From Everywhere," we sat down together in the lively atmosphere of the Woman's Center and International Institute. We interrupted our discussion for a few minutes to cross the hall and watch a chorus of Hungarians in beautiful peasant costumes singing a Christmas Carol in their mother tongue.

Health and Art

When the subject of study was "Social Adjustment Through Social Service," the group was received in the Board of Health Building and shown through its modern plant before listening to officers of the Board of Health, the Public Welfare Commission, and other organizations engaged in Social Service. When considering Labor Unions, we met at the Headquarters of the Mechanics Educational Society of America, and sensed the atmosphere of a true workers' gathering-place. Another evening was spent in the spacious beauty of Detroit's Institute of Arts, where we heard of the city's development of Art and Music. Wayne University made us welcome for a masterly presentation of Detroit's far-famed educational system by the Superintendent of Schools, the President of the University, and other officials. The Freedom of the Press was dealt with at one of the large newspaper plants, which the members of the Seminar had an opportunity to see in action.

ONE of the most interesting experiences was the evening that we spent in an Orthodox Synagogue, where we heard a Rabbi and a lawyer expound the positions of the Orthodox and Liberal Jews. Our party was cordially invited to join in a social gathering which was being held in an adjoining room. Those of us who remained were served tea and cakes by a gracious and charming young hostess, and then enjoyed the entertainment, consisting of humorous readings, in Yiddish, at which the merriment of the audience was contagious, the spirited singing of folk-songs, and short talks on matters of general interest to Jews.

Most enlightening, possibly, was the compelling sense of the age-long continuity of tradition, custom, racial coherence, and religious zeal. Here, these men spoke to us with quiet authority, and with the graciousness of hosts.

Bond of Unity

But the most significant impression, after all, was probably the deepened consciousness of a bond of unity between us. We also venerate their sacred books. Our Christ had entered into their Synagogues and read from these very scrolls to his own people, bidding them rejoice that the Scriptures were fulfilled in his proclamation of the Kingdom. It was a salutary reflection, though a sad one, that our so-called Christian nations had not been giving a compelling demonstration of that Kingdom of brotherly Love which we are taught to believe is even now among us.

ANOTHER session was held in a class-room in the main building of Marygrove College, where, after inspecting the beautiful and impressive chapel and library, we heard a priest and the president of the college, on the contribution of the Roman Catholic Church to the building up of American civilization in Detroit. Here, surrounded by the dignity, richness and charm of these academic halls, we found illumination in the calm conviction with which these authorities maintained the ancient dogmas of the Mother Church. They insisted on the necessity for education under the aegis of the Church by making the assumption that our public schools, in barring formal religious teaching, inevitably banished effective inculcation of moral principles or altruistic motivation.

There was a sting in the challenge, because we could not yet lay claim to the sweeping moral triumphs for our system of education which we envision as lifting our country to a higher plane and a more just social order.

Adventure In Understanding

The closing session of the Traveling Seminar was held in Dr. Fisher's study at the church, in the exotic atmosphere created by numerous beautiful and curious mementoes of the many years that he and Mrs. Fisher spent in Oriental countries. Here we listened to invited guests: Dr. Ralph C. McAfee, Executive Secretary of the Detroit Council of Churches; and Mr. William Lovett, of the Detroit Citizens' League. The general theme was "The Protestant Evangelical Dynamic." We realized more clearly the things that might be accomplished with wider support and more earnest participation by all of us in the work that is already planned and prospected, and that which is only dreamed.

DR. DERRY, President of Marygrove College, gave us a fitting thought for the close of our "Adventure in Understanding," in the peroration of his scholarly address, when he said, referring to the impetus which had made the Traveling Seminar a reality, *"Let that spirit go forth until it encompasses not only the whole of Detroit but perhaps of the country; for here, in this spirit of neighborliness, and free contact of mind with mind, we are on the threshold of the Brotherhood of Man."*

To One Who Mourns

Sad, lonely face
Searching—
Scanning cold, marble stones;
Seeking, with misty eyes,
For life in death.

Look up, oh lonely one—
He is not there, the one you love;
Could narrow tombs imprison life,
Or cold, drab earth hold beauty
In its thrall?

The robin singing far above your head,
Knows well the answer to it all;
"Look up," he sings, "lift up your heart,
For life is infinite, beyond the grave—
For life is God."

EMMA E. NICHOLS

World Neighbors And The Near East

By BARCLAY ACHESON

One person I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—STEVENSON

IN A changing world the angle of philanthropy and missionary work has been obliged to take a sharp turn toward the practical. Yet the new practicality must retain spiritual motivation if it is to succeed.

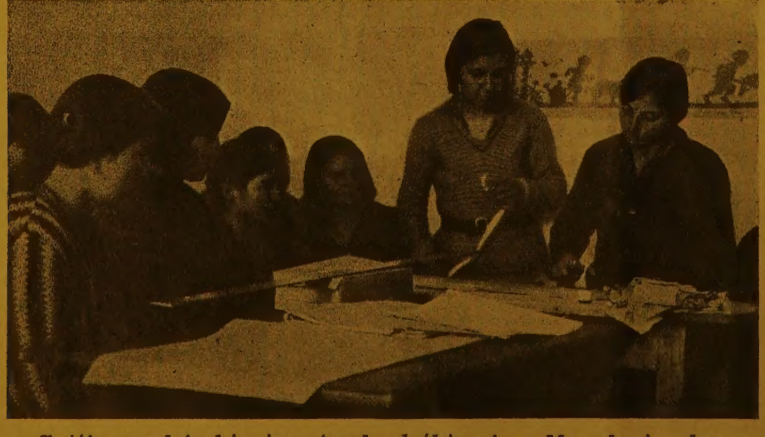
During the last twenty years no greater changes have occurred anywhere in the world than in the Near East. Some of the most dramatic and tragic incidents of the war took place there. Following the war, populations were shifted in proportions never before experienced in history. The seed of the modern spirit of nationalism fell on fertile ground among all the disorder, and the countries, while accepting the new cult of national freedom, began closing their doors to foreign exploitation, particularly if there was an axe to grind—political, commercial, social or religious.

Awakening Countries

The natural sequel has been that as these Eastern countries have awakened to national consciousness they have set about establishing a school system of their own that glorifies their own national leaders, emphasizes their own cultural heritage and consciously resists foreign folklore, foreign languages and the imitation of foreign cultures.

Another sequel to this awakened nationalism is the aroused sense of national dignity and self-respect which cannot acquiesce in the old doctrine of "The white man's burden." The difficulty with going to these newly awakened nations with the doctrine that the strong should bear the burdens of the weak is that the very statement implies that the benevolent foreigner is strong intellectually, spiritually and financially, and that the recipient of his benevolences is a weakling. Unless this point of view is carefully guarded against the institutions become to them monuments proclaiming their inferiority. This point of view is understandable and the difficulties growing out of it are not hard to solve. All that is needed is simple humility and the spirit of comradeship.

THERE is nothing offensive to this newly awakened national pride in a recognition of the simple fact that we are all part of a social and political and economic order that is world-encircling, and that the well-being of each depends in a large measure on the well-being of all. On this platform the intellectuals of other countries can join with those of us whose neighborliness and human sympathy reach beyond national boundaries in a cooperative effort to solve problems that are obviously the concern of all world citizens.



Cutting and fashioning simple clothing in a Macedonian home-making center.

Educated War Orphans

One of the reasons why the American organization known as the Near East Relief grew steadily in popularity in the Near Eastern countries is contained in the fact that the organization and its representatives never interfered with the politics or religion of the Near Eastern people. Especially, with regard to the latter, the 132,000 children in its many orphanages were trained in the faith of their fathers, in every case where the race and religion of the child could be determined. The priest or pastor came to the orphanage to instruct the Christian children, the hodja for the Moslems and the rabbi for the Jewish children. It is true that simple services were held in the orphanages and in these services the children took part, but creed was never emphasized and there was never an attempt to make converts.

YET A Christian spirit prevailed in all the work, Christians directed it and as a result that tremendous effort which saved the lives of a million and a half people was a living, and has remained a growing example of altruistic Christian endeavor. It has succeeded in spreading a doctrine of love in a section of the world where hate had wrought havoc and it has had some success in inspiring a feeling

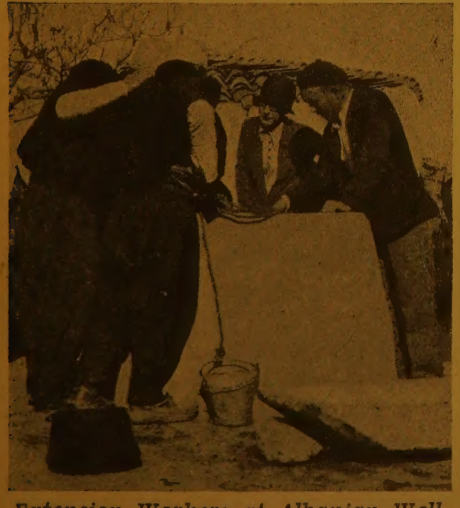
of fellowship where formerly racial, as well as religious antagonisms had fostered suspicion of one's fellowmen that time and time again expressed itself in violence.

Farming-First

In the Near East, before the people can live decently, enjoy a merited self-respect and reach out for happiness, they must learn to wrest sufficient food to appease hunger from an ancient and unyielding soil; to open their homes to the blessed healing sun and air; and to raise their women and children from a degrading level of ignorance and superstition.

A practical and homely technique is required to bring about this transformation. That technique first must be more concerned with the things of everyday living than whether a man calls his divinity Allah, Jehovah or Christ. It is in my mind that although we have been prone to lay Near Eastern disturbances to religious differences, love of power and other material things have been far more responsible.

WHEN you leave a Near Eastern home after being entertained there, your host, be he Arab, Jew or Christian, accompanies you to the door and says, "The peace of God go with you." I doubt, in this parting expression of his hospitality, if he has in mind particularly his God or yours. If he has a roof it is yours to enjoy; if he has a crust it is yours to share. The principal thing is to help him to keep his roof intact and increase his crust to a loaf.



Extension Workers at Albanian Well

Antilyas Training School for Pastors and Teachers

The Near East Foundation was incorporated in 1930 to succeed the Near East Relief, the character of the work changing at that time from emergency relief to education in agriculture, health, home and child welfare and the constructive use of leisure time. In making its initial survey of the work to be done the Foundation came to realize that all plans must include, first, an approach to each individual problem from the angle of the most pressing need; second, the development of the program at a pace that the people can keep; and that each project from the beginning must contain elements that will assure its complete integration into community life.

For The Under-Privileged

It must be kept in mind that the Foundation works only for the underprivileged classes, among the great mass of thirty-three million people who for centuries have lacked opportunity for development so that for the most part they are still living as their forebears lived in Bible times. The Foundation is perhaps the only organization in the Near East that confines its activities wholly to this class. Consequently the work has had to be kept on a very simple and rigidly economical level if the three-fold ideal of immediate benefit, fitting progress and final integration is to have fulfillment. No two projects, therefore, are exactly similar in all the five countries in which the Foundation is at work, namely, Albania, Bulgaria, Greece, Syria and Palestine.

Rural life in Macedonia for example consists of an institutionless program in forty-eight villages designed to lift a population, chiefly exiles from Anatolia, from the level of poverty-stricken refugees to self-support and self-respect. In the little new-old country of Albania, struggling after five hundred years of Ottoman domination to find a social, economic and cultural footing among the nations of the world, the Foundation maintains twin schools for the training of rural youth as progressive farmers and home-makers. Its representative in Bulgaria acts upon invitation as advisor to the Ministry of Agriculture and co-operates with the native agronomes in the development of the national agricultural program. A demonstration farm, giving short term courses to farmers' sons and summer courses to village teachers, is the form the work takes in Syria. In Palestine the development of the village school as the center of community and agricultural activities, through

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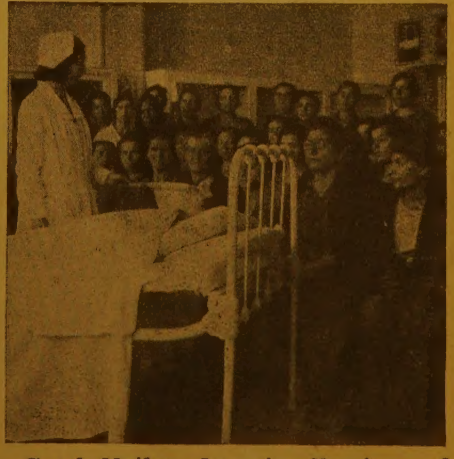

Greek Mothers Learning Nursing and Child Care.

The Church Of The Month

ANTIOCH COMMUNITY CHURCH

North Kansas City (Clay Co.) Missouri

THE Antioch church was founded as a Christian Church (Disciples of Christ) in 1853 and entered the building which is still in use in the autumn of 1859. Established while Kansas City was a mere village and fifteen years before the first bridge was builded across the Missouri opening a gate into Clay County, the church was of the rural type that has played such a part in the development of our nation. This congregation, like many others, boasts of having been builded by many now historically celebrated. Among these are specially cherished the names of Moses E. Lard and George W. Longan, both of whom are grandfathers of Mr. George B. Longan, the President of the Kansas City Star. From 1908 until 1930, the church had as its beloved minister, Fred V. Loos of Liberty.

Farms Become City

During the last decade, the scenes have been shifted about Antioch. Greater Kansas City has become a metropolis with more than ½ million people. From the steps of the church on clear days are visible to the South, the imposing line of skyscrapers, symbols of a new day. On all sides of the historic building, development companies have opened up additions. Very few neighbors still operate farms. A new constituency is taking up residence upon the plotted farms.

AT the death of Elder Loos in June, 1930, the small congregation was confronted with an immediate problem. It had continued very much on the same lines on which its founders had launched it. Its program was quarter time preaching and an intermittent Sunday School. For some years the Sunday School had been abandoned. There were some who felt that the time had come to close the doors of the church. It was proposed by this group that the building be kept in repair for funerals and possibly occasional meetings. Others, however, felt that it might be possible to open the doors to the newcomers of the neighborhood on a community basis and so continue the holy purpose of the founders. This counsel prevailed and the new organization was formed in the autumn of 1930, with counsel and active help of Joseph Myers, Associate Minister of the Community Church of Kansas City, Mo. Carl A. Burkhardt was called to assume the leadership on a part time basis.

A Sunday School had been organized. A choir was developed. New members were received into the group. The young people were organized into a C. E. Society. The women were organized into a class which was named the "Daughters of Antioch." A young married folks' group was organized and named the "Builders' Class." Mrs. Burkhardt organized the Cradle Roll Department and has a group of more than forty babies on the roll. A service is held once a year in which new babies are dedicated with a pretty service in the church. A story and music hour is held once a month for pre-school children and their mothers. A Women's Council of more than fifty members meets monthly. A men's group holds occasional meetings. A Thursday night Bible study class has been conducted the past two winters.

Architect's Sketch for the New Antioch Community Church House

Vacation Work

A Daily Vacation Bible School has been held each summer in the five room school house near the church. There have been enrollments of around 175 children from 4 to 14 years. These schools are for three weeks with sessions five days a week from 9 o'clock to 11:30. Interest and entertainment features are introduced into these sessions to make them times of joyous privilege for the children.

FOR the past two summers, an evening Vacation School has been held for the adults on one evening during each week of the Vacation School. These sessions are arranged for two lectures each evening with

Carl A. Burkhardt

a discussion period included and have been much appreciated. Leaders of first rate importance have been glad to address these classes.

A feature of the church calendar at Antioch has been a teaching emphasis made each January. Some subject of outstanding significance is taken for study for the entire month. Subjects such as "War," "The Divided Church," "Poverty," and "The Kingdom of God Movement in Japan" have been chosen and every possible attack has been made through sermons, debates, scrapbooks, posters, guest speakers, pamphlets, books, etc. These more serious studies have given a depth to our interests which is having an effect on the group.

Social Life Paramount

Antioch has made much of its social life. There are outdoor meetings for summer, parties for Hallowe'en and Valentine's Day. Much is made of Christmas, and a splendid program is planned for Thanksgiving. Three or four plays are produced each year.

Special features which have been presented in surrounding district schools are repeated on request to the church audiences.

ANTIOCH has been blessed with a corps of workers who have been devoted to her success. These splendid folk have stayed on the job through fair weather and foul and have lighted the place by their joy and warmed it by their enthusiasm. No one will understand the success of a work like this until he comes to know the fine spirited, consecrated, determined, and dedicated workers, who, though often out of sight, are always in their places and doing their parts.

New Community House

As these lines are being written, ground is being broken for the basement of an annex which will afford added space for the Sunday School and social life of the group. This building will represent a devotion and sacrifice on the part of the workers today which will compare favorably, we believe, with that of the fathers who builded the present structure with their own hands.

WHILE these have been factors in the success of this experiment which are peculiar to Antioch, it is surely true that this story should be heartening to many a discouraged congregation. Here is a church which was ready to die. Its twenty-five or thirty members were not able to continue even its quarter time preaching program. Then came the decision to open the doors to all in the neighborhood who could be interested in building up a Christian center in the community. The work was lifted off its sectarian basis, and established upon a broadly Christian foundation. The result has been a steady advance. The membership and support have been more than quadrupled. It has developed a full time preaching program with rich additions of service to all ages in the community. Members from more than nine denominations have been received into the group. Its future is bright with promise.

Paper Roses

I saw her climbing up the hill,
And into the little town,
With paper roses clasped in her hands,
While fresh ones tore at her gown.

The thoughtless world was overstocked,
With roses white and red,
While a woman peddled paper ones,
To try to earn her bread.

It seemed a foolish thing to do,
With plenty everywhere,
But the poor old creature couldn't see,
She was blinded by despair.

MARY WALLACE KIRK

WORLD NEIGHBORS

(Continued from page nine)

a year's training at an agricultural school given to fifteen Arab village teachers each year, has proved the most effective method of an attempt to transform the drab lives of the Palestinian fellaheen.

A new project in the ancient village of Marathon in Greece has begun its attack on disease, as a serious condition of malaria is dissipating the energy of the people. Definite contributions to the advancement of the spiritual life of the Near Eastern people are represented in three separate projects. A unique experiment in the cooperation of a western organization with an ancient Eastern church is being carried on at a school at Antilyas, just north of Beirut. It is an attempt to aid the exiled Armenian people to train pastors and teachers to work with their people to restore a semblance of their former life. Through a subsidy the Foundation has shared in the work of the World Sunday School Association representative in Syria in the establishment of Sunday Schools, vacation Bible schools and work with youth. In Greece it helped to start a movement which introduced Sunday Schools into the Greek orthodox Church.

As will be seen in this brief summarization of the work of the Near East Foundation, each project has been scaled down to a very simple and economical plan and conscientiously kept within dimensions that can be grasped by the people and eventually absorbed and supported by them. Already nine projects in three countries have been transferred to full native control and eight other projects in four countries are being conducted with local participating responsibility. During 1934 financial contributions totaling $102,200 were made locally which represents one fourth of the work, on the basis of the 1935 budget of $308,600.

True neighborliness does not consist in the giving of alms, but in sharing the assets of knowledge and of strength. Future peace and happiness will grow in exact ratio to the quality and quantity of world neighborliness so expressed.

The Christian Church

Article V

By EMERSON O. BRADSHAW

YESTERDAY was Easter. From press reports, radio programs and from what we saw, the churches were thronged. Thousands had turned their steps toward the places of worship for the celebration of the Lord's Supper on Thursday evening. More thousands had poured into the sanctuary on Good Friday. Throughout Lent, a period of six weeks, the Christian Church has been celebrating the life of its Founder. The very greatest creations of music, poetry, pageant and sermon have been employed to make real the life and death and resurrection of the Christ of the Church.

Our two great Christian festivals—Christmas and Easter—are modern revival seasons. They are times of ingathering, of earnest commitment, of reconsecration. During both of these festivals wherever the Christ life is lifted up, the multitudes respond; the press speaks volumes; the radio is at its best; the pulpit is eloquent and powerful. "I, if I be lifted up, will draw all men unto me."

THERE was a time when the church had no creedal statement; no scriptures; no ecclesiastical tradition; no institutional life. The church itself has been the creator of all of these. Today it has creeds, ceremonies and traditions in profusion—so many indeed that this increment at times beclouds the real issues of the Christian message and program. They sometimes smother the elemental principles for which this matchless personage of Nazareth lived and died. But during these festal seasons the best of all of this accumulation of the centuries assists greatly in the "triumphal entry" of the Master back into our personal lives and into the life of the Church.

The Christian movement, therefore, has creedal statements in great sufficiency for the creed-minded. It has ecclesiastical pomp and elaborate ceremony for those who crave form and ritual. It has its multitudes of churches of a less formal type for those who desire simplicity of worship. It has, also, its fundamentalist churches and its liberal churches; its reactionary churches and its progressive churches. Its scriptures are rich and replete with the experiences of the first Christians. They are vibrant with messages of inspiration, lighting the path of the modern pilgrims of the Christian way. This, after all, is the main reason for the existence of the Church—to keep to the front the great moments of her history, the great personages of her past, and the elemental principles that pertain to everyday Christian living.

DEAN SPERRY observes that "there are few places in the modern world where so many arts have deliberately leagued themselves together to interpret the supreme art of living, as in a great historic church." Christmas and Easter bring into play these arts with great effect in making religion real to people. The world concedes to the church, and to the church alone, the right to merge religion and art in the name of worship. It refers to the church the distinctive task of providing public worship, which it believes to be the main function of the church. "This is central and inalienable." Worship is intended to raise the "spiritual voltage of private conviction," and to send the worshipers out into life with a new grip on themselves and a new approach to the solution of life's most perplexing problems.

The world has always made a beaten path to the door of the Christian church. If it performs its major function with dignity, power and efficiency, it will continue to be the greatest influence for good in the world. The Church, though not perfect, is not failing. There could easily come another epoch, as at the time of the fall of the Roman Empire, when the Christian Church would be the only integrating force that could endure the shock of social disintegration and stand the strain of governmental catastrophe.

THE astonishing thing about the Christian church is that it has not been made to order by any person or group. A great church institution was certainly the last thing its Founder thought of. It has slowly evolved out of a tragic past, being at its best when making the most of the fundamental principles laid down by its Founder, and when called upon to suffer most for these principles.

The Church has been reborn with each generation, bearing its precious heritage of personal and group experiences, telling its thrilling stories of persecution, martyrdom, adventure, crusade, political achievement, reformation, missionary enterprise and the great place it has had in the home and social life in all civilized lands. While it is difficult for a Protestant to think of the church as infallible or "divine," it is easy to see that it is not man-made in any formal sense of the term. It seems to have been carved out by the ages, and it stands out in the midst of our generation as the most popular, powerful, and intensely human agency with which modern life has to deal.

THE Christian Church has moved across the centuries by great strides. Within the first five hundred years it virtually supplanted the Roman Empire. Within fifteen hundred years it produced a Reformation which pried a great sector of it loose from Rome and broke the world up into democracies. For the past five hundred years the Christian missionary motive has had a large part in the discovery of America, in planting colonies across the earth, in picking up the missionary movement where Paul left it and pushing the frontiers of Christendom far into Asia, Africa and "unto the uttermost parts of the earth." It has built up great capitalistic denominations, bent on subduing the world for Christ in a single generation.

What man, save one, has ever dared to inaugurate a new Empire of Love without force, without following, and without a church. What kingdom, save the Kingdom of Love, ever lived two

thousand years, much less gathered a citizenship from every nook and corner of the globe. The Kingdom movement has made great inroads into every world religion. It has planted churches in every clime. It has been the forerunner of modern commerce and industry, and has served as the advance guard for the forward movement of civilized government the world over.

THE most recent trend of the Christian church, however, seems to be intensive rather than extensive. The age-long watchword, "Go ye into all the world," is giving way somewhat before the problem as to whether the Kingdom of Love is coming to be securely anchored "within" an increasing number of nominal Christians; as to whether it is really coming to have a dominant place "within" the communal life of the Christian community. We have been so occupied saving others that we have forgotten to save ourselves. We are finding that it is rather easy to whitewash people in a crusade and to gloss over their personal conduct when they are loyal to our "far-flung" Christian enterprises.

But a new day has fallen upon the Christian church. We are discovering that people may not be "saved" in a revival, a crusade or an Easter parade. We are observing from the acts of Christian adults and young people that after all, religion may not be "caught" if it is not efficiently taught. Church allegiance, it is coming to be believed, cannot take the place of Christian conduct in the home, in the market place and in the recreational life.

THE modern church is compelled to impress its adherents anew that might does not make right, that "murder will out," and that right in the Christian sense, is radical. It is being demanded that there shall be a greater difference between a professing church Christian and a nominal Christian, who makes no profession and pledges no church allegiance. Christians must be known as a people "who do more than they must," a people "who carry Christianity to excess" as the first Christians did. Instead of more churches, we are emphasizing better churches. Instead of more Christians, the vital concern of the church today is better Christians.

New Treasurer

AT THE meeting of the Board of Directors of the Community Church Workers of the U. S. A., held on March 26 and 27, in Buffalo, Charles G. Ashbrook of Chicago was elected as the new treasurer of the organization and has accepted this office.

Mr. Ashbrook was born November 22, 1899 in Granville, Ohio. He was graduated from Doane Academy in 1917, and from Denison University in 1921. He became associated with the North American Life Insurance Company upon finishing school and was promoted to Manager of Renewals in 1925; to Assistant Superintendent of Agencies and Home Office Personnel Manager in 1930 and to Superintendent of Agencies in 1932. He is the originator and editor of his company's attractive house organ "The Spotlight," and instigator and author of the North American Educational Course for its salesmen. The vice-president of his company had this to say about him recently:

"It would take dozens of pages to list adequately Charlie's various activities around the home office.

"You have heard the old expression —'Let George do it.' If this expression were not so old, I would testify that the author must have known Charlie Ashbrook and merely substituted the name 'George.' 'Let Charlie do it' has been the slogan around the home office for so many years it has almost become a by-word.

"The manifold duties which have fallen upon his shoulders as the years have gone by is unquestionable proof of his ability. We all discovered early that he could do almost everything and do it well. Consequently his duties have multiplied year by year. He proved to be a glutton for work and that work always was well done."

Charles G. Ashbrook

IN 1924 Mr. Ashbrook transferred his membership from the Belden Avenue Baptist Church where he was Secretary of the Board of Trustees, to the Park Ridge Community Church, where he is a member of the Board of Elders and vice-chairman of the Board of Directors. He is also member of the Board of Management of the Maxwell Street Y. M. C. A.; member of the Laymen's Missionary Committee; member of the Park Ridge University Club; a Kiwanian, and a member of the Beta Theta Pi fraternity.

His brother, Rev. M. F. Ashbrook, is Assistant Secretary of the Baptist Missionary and Ministers' Pension Fund of New York; another brother, E. S. Ashbrook, is President of the North American Life Insurance Company; a third brother, Burt, is in business in Ohio and his only sister, Fern, is the wife of Rev. J. O. White, pastor of the First Baptist Church of Coshocton, Ohio.

Mrs. Ashbrook is also a graduate of Denison, 1921, and they have two children, Lois Ann, age eleven, and Charles, Jr., age six.

Mr. Ashbrook comes to this high office well prepared for so important a service.

Meteors

Metallic and cold and dark,
A meteor whirled:
Trapped, it became a spark,
An arc of light.
Man is a scrap of world,
Out of the night.

Life is a curving fire,
Brief as death.
Fused by man's desire,
Beauty gleams:
Transient as outblown breath,
Permanent as dreams.

HARRY ELMORE HURD

Congregational-Methodist Merger

Brooklyn Churches Unite to Form The Clinton Avenue Community Church

TWO churches in Brooklyn, New York, have voted to merge. The Clinton Avenue Congregational Church and the Simpson Methodist Episcopal Church began their merged services on Sunday, April 7. The Congregational Church is 88 years old and the Methodist Church 90 years old. The new church is called the Clinton Avenue Community Church.

Frederick K. Stamm, former pastor of the Clinton Avenue Church, and Harry T. Howard, pastor of the Simpson Church, are continuing as co-pastors of the new Community Church.

According to *The New York Times*, Dr. Stamm hailed the merger as a pioneer movement which would strengthen and work toward common goals and bolster the cause of Protestantism in Brooklyn. Dr. Howard called it "a step in the direction of a more Christian coordination of organized religious forces."

Affiliated Type

IN order to perpetuate the denominations to which these two churches belong an agreement has been made that the two groups shall come together as a Community Church of the federated type. The two churches are united for worship and community service and each organization will continue its denominational affiliations with respect to local and general benevolences. The church council is composed of six persons designated by each of the former churches together with the pastor and co-pastor. The following committee worked out the details of the federation plan: Frank A. Horne, president of the board of trustees; R. B. Simons, A. C. Monagle, D. P. Boehm, Mrs. C. H. Thomas and Dr. Howard, representing the Simpson Church. Almet Reed Latson, president of the board of trustees; Stanley P. Jadwin, Warner W. King, Dr. E. A. Callaghan, Leonard W. Bates and Dr. Stamm, representing the Clinton Avenue Church.

A reception was held at the Clinton Avenue Church on Tuesday night, February 12, when Bishop Francis J. McConnell of the New York Area of the Methodist Episcopal Church, Dr. S. Parkes Cadman, pastor of the Central Congregational Church, and George A. Clark, president of the Brooklyn Church and Mission Federation, spoke.

In referring to the merger, Dr. Stamm said: "I consider this federation a pioneer movement which will have its influence not only in the city but throughout the country. It will raise the morale of both congregations and lead toward greater and better work. It will interest our members not mainly in sectarianism but in the kingdom of God in its wider aspect. We can work more effectively together than separately. I hope our example will point the way toward closer union of other Protestant churches."

DR. HOWARD gave the following comment: "Increasing numbers of persons with high courage and noble vision are becoming convinced that denominational competition must be replaced by more friendly forms of Christian cooperation. When the forces of righteousness in any given community are united we have a right to expect multiplied effectiveness, with a minimum of financial waste and a maximum of spiritual result."

A Thousand Members

Each of the participating churches has about 500 members. The building and land of the former Clinton Avenue Congregational Church will be used for the main church services, while the Simpson Church property will be used as an auxiliary.

THIS adds another large merger to the growing list of those that have been brought together throughout the United States in an attempt to make the community rather than the denominational affiliation the center and circumference of the church's community-wide program.

Rabbi Commends

In referring to this advanced move on the part of these two local Brooklyn congregations, Rabbi Alexander Lyons of the Eighth Avenue Temple, says:

"Two more Brooklyn congregations have gained an increase of light, higher light, the light of Heaven. I say the light of Heaven, for the reason that whoever glimpses God grows fraternal, unitive, cooperative. This is an unfailing test. Real religiousness compels brotherliness and this necessitates mutual helpfulness.

"I am moved to this meditation by the announcement of the combination for common worship and community service of two well known Protestant congregations long located within short distance of each other. By this consummation there will be vast economy of resources in the reduction of overhead expenses and large increase of efficiency, spiritual stimulus and moral momentum.

"I wish that other congregations, Jewish as well as Christian, would follow this fine example. In Jewish life large sums are squandered upon superfluous congregations in the continuance of a separateness that represents, not piety but a pernicious personal pride. Someone has a grudge against someone else. Someone resents the method of procedure of someone else although both have the same good purpose. Someone suspects or fears that someone else seeks the union to help him pay his congregational debts. Such are some of the sacred grounds upon which the Holy of Holies of Religion, real religious progress, is damaged and delayed.

"I congratulate the two Protestant congregations upon their combination. They have thus made considerable contribution to a better communal life. They should be emulated. Personal prejudices should not be allowed to obstruct that gain in religious fervor and force that follows when individuals subordinate petty personalities to supreme sanctities."

Liberty College

In El Salvador, C. A.

carries on educational missions to a needy people. Its work has been investigated and endorsed by competent people sent out from the United States. Dr. and Mrs. E. L. Humphrey have spoken in many community and federated churches, and many of these churches contribute. Write for particulars to

REV. E. H. GEBERT
American Representative
Liberty College
Longview, Washington

Books

A Mexican Medley

RENASCENT MEXICO. *Edited by Hubert Herring and Herbert Weinstock.* Covici-Friede. $2.50.

IT IS ten years since Hubert Herring discovered Mexico, and nine since he led his first "seminar" across the Rio Grande. During this decade the attitude of the two countries towards each other has changed completely. The Mexicans have learned that not all *norte americanos* are to be regarded as suspicious characters, while our official representatives in Mexico have quit bullying and have come to cultivate the arts of understanding. Meanwhile the people of the United States have developed a lively curiosity concerning their most colorful neighbor. Instead of regarding Mexico as a nuisance we have come to accept it as a prime source of artistic and literary inspiration. Next to Dwight Morrow, the man most responsible for this change in international attitudes is Hubert Herring.

MEXICO is the land of contradictions. When nine Americans and ten Mexicans undertake to write essays on the various aspects of its life unanimity is the last thing to be expected. If this book were orderly, logical or consistent it would not properly reflect the life of a country which is seeking desperately to get itself born over again.

"RENASCENT MEXICO" offers the reader a series of alluring side-lights. Ernest Gruening and Luis Cabrera try to tell what it is all about. Other writers discuss Mexico's Six Year Plan (she has one!), what she is after in education, how she has managed her banking during the depression, how her revolution differs from the one in Russia. The Indian—who is the real Mexican—comes in for much consideration, particularly in relation to his folk dances, his music, his fiestas and his plastic arts. The monuments of yesterday and the novels and poetry of today are touched upon. In the final essay Hubert Herring journeys south from Mexico to Patagonia and then sets forth ten ways in which our government might well leave Latin America alone!

This volume is for people with imagination. Other folks should pass it by.

JOHN R. SCOTFORD

Literary Life in the 1920's

AFTERNOON NEIGHBORS. *By Hamlin Garland.* Macmillan. $3.50.

THIS, the fourth volume of Mr. Garland's literary reminiscences compiled from his diaries, begins in New York in 1922, just after the author's return from a summer in England with his family, and ends with the building of a California residence in 1930. "This seems a logical point at which to set *To be Continued,*" says the author, so we may hope for another volume.

The book is mainly literary gossip, of lecture tours, trips to Europe, conversations with celebrities, public dinners, notable occasions—the life of a literary man who goes everywhere, sees everyone, and knows all the writers worth knowing. Barrie and Galsworthy and Shaw, Robert Frost and Zona Gale and Henry Ford, and dozens of others appear as seen through the eyes of this son of the Middle Border. We cannot always accept his valuations, but they are interesting.

HE gives us a glimpse of Hoover at a White House dinner in 1929. "The atmosphere was painfully tense and the talk darkly pessimistic. The President could not talk of anything but the collapse of the stock market. To him it was not merely a flurry. It was a prophecy. I thought him unduly alarmed. He disappointed me. . . . I came away from the White House with a sense of doubt and dismay, for when I said, 'The worst of the panic seems over,' he shook his head somberly and said, 'No. It has just begun.' . . ."

A most interesting part of the book is the description of visits at Henry Ford's home. Garland is enthusiastic about Ford. "Ford is at once a poet and a financial wizard. He is inarticulate in words. He expresses himself in steel and stone."

HERE is a curious chapter on "Testing a Renowned Psychic." There are some amusing pages concerning Will Rogers. There is an account of a speech-making at Stratford-on-Avon. There is such a multiplicity of people and places that it is hard to select the most important. And yet Hamlin Garland complains that "Sixty-five is not a joyous period in a writer's life. It is a time of being ignored, a period of letting go." This querulous note mars the book.

HERE is a diary entry of 1928, passing through Kansas on the way east from California: "All day we rode down the line through the plain, finding it much as it was when I saw it first, thirty-seven years ago, except that in those days it still retained the vivid suggestion of the wolf and bison. It remains, for the most part, a barren waste, wholly without historic suggestion. As we neared Lawrence, we came into a fertile farming region, but the monotony of the landscape remained, a monotony all the more depressing by reason of its contrast with the beauty of Hollywood, Santa Fe, and Colorado Springs. These Kansans should be subjective people—they have so little to enrich the outward eye."

Oh, the poor Kansans! If only they could have their eyes enriched by the historic suggestions of Hollywood!

NORA B. CUNNINGHAM

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Will Be Held in Oslo, Norway—July 6 to 12, 1936

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The Story of Service

Twenty-five Years

The twenty-fifth anniversary of the pastorate of Douglas H. Cornell at the Glencoe Union Church, Glencoe, Illinois, was celebrated on February 17. In 1910 Dr. Cornell accepted the pastorate on the understanding that if they got along together as pastor and people, they would sever relationship with the Congregational Association and organize an interdenominational or union church. Three or four months after Dr. Cornell's arrival this action took place. From 125 members, the church has increased to a membership of 850. Dr. Cornell has been active in practically all of the outstanding community and civic affairs of this beautiful north shore suburb of Chicago. He organized the first troop of Boy Scouts in Glencoe in 1910 which was one of the first troops in the middle west. In 1915, he organized the Glencoe Relief and Aid society. He is now president of the Presbyterian Home for the Aged in Evanston and has been on the committee of this institution for 16 years. He was one of the organizers of Glencoe Masonic Lodge No. 983. At the anniversary service on February 17, Dr. Cornell preached upon the subject "Twenty-Five Years." Mrs. Audley E. Harnsberger presented two instrumental numbers accompanied by the organist and choir director, Mrs. Dwight C. Orcutt. The quartet, consisting of Mrs. Guy Stuart Bailey, Mrs. John W. Hansel, Jr., Dr. Davies Lazear and Clarence Pierce sang three anthems, "Sing Alleluia Forth" by Buck, "Seek Him That Maketh the Seven Stars and Orion" by Rogers and "Jesus Only" by Ritoli.

Speaks In Jackson

N. A. McCune gave a talk each day during the week preceding Easter at a theater in Jackson, Michigan, under the auspices of the Jackson Council of Churches. Mr. McCune serves the People's Church of East Lansing, Michigan. *The Michigan Farmer* publishes Mr. McCune's sermons.

Community Churches Meet

The Western New York District will hold an all-day convention beginning at 11:00 a. m., May 29, for leaders and lay people in Community and United Churches at the United Community Church of Castile, New York, of which Henry W. Stevens is minister. A competent committee of which Mr. Stevens is chairman and Wayland L. Beers is secretary, has worked out excellent plans. For complete program, write to W. L. Beers, Reading Center, New York, or to the Chicago office of the Community Church Workers.

Largest Carillon

Into the Community Church Workers office in the Chicago Temple in the center of the Loop each quarter of an hour comes the tune of the beautiful new chimes in the steeple of the building. Easter Sunday morning this new memorial carillon, presented by William E. Turner in memory of his father and mother, to the First Methodist Church of Chicago of which John Thompson is minister, was dedicated at the morning worship service. This is considered to be the largest carillon of tubular construction in the world. It is composed of 40 tubular bells, two bells for each note over a range of almost three octaves. Towering 400 feet in the air, surrounded by many high buildings and taking into account other Loop conditions in the business center of Chicago, the carillon created intricate engineering problems of sound and tone reflection which had to be worked out with exceptional care and expertness. The Easter hymns seemed to acquire a new glory and beauty as they chimed forth from this new carillon on Easter Sunday morning.

Adult Education

The experiment in an adult education program held during Lent in the Union Church of Hinsdale, Wilfred A. Rowell, minister, proved very successful. Following a fellowship supper, two periods of classes were held one evening a week with a worship period for all in attendance between the two sections. Courses were conducted as follows: The Christian Home in the Modern World, led by Dr. and Mrs. Percy R. Hayward; How to Teach in the Church School, led by Dr. Forrest L. Knapp; a Book Review Course; a Bible Course on the Sources and Origins of the Christian Life; a Mission Study Course, Japan, led by Mrs. George R. Wilson; Trends of World Thought and Action, led by Dr. Rowell.

Fine Easter

Henry E. Polley, minister of the Little Brick Church on the Hill, Oshkosh, Wisconsin, preached to a crowded church on Easter Sunday morning when ten new members were received, three young people confirmed and one child christened. The interior of this church has been redecorated this spring.

New Volume On Mexico

"The Church and State in Mexico," the name of the volume being written by Charles S. Macfarland, General Secretary Emeritus of the Federal Council of the Churches, who has been in Mexico studying the situation, is to be published within a short time. Dr. Macfarland is a member of the Community Church of Mountain Lakes, New Jersey.

COUNCIL OF WOMEN FOR HOME MISSIONS

Twenty-three women's national home mission boards of the United States and Canada uniting in program and financial responsibility and representing Protestant church women in such national movements as they desire to promote interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street, New York City

Speaker Of Interest

Would your Community Church or Missionary Society enjoy a program given by Mr. and Mrs. Merrill S. Tope, who have returned from their vagabond trip around the world? They will tell of their visits to the Community Churches of Tokio, Peiping and Shanghai. They have other stories from the Holy Land, China and Japan. They have brought back some costumes which they will display. Regarding arrangements, write directly to Mr. Tope in care of the Community Church, Fox Lake, Illinois, of which he is minister.

To Mexico

Plans are well under way for the tenth Seminar in Mexico under the auspices of the Committee on Cultural Relations with Latin America, 287 Fourth Avenue, New York City, to be held July 3 to 23, in Cuernavaca and Mexico City. The Seminar in the past ten years has contributed greatly to the increase of mutual understanding between Mexico and the United States. It consists of three weeks of lectures, round-table discussions and field trips.

Migrant Work

Mrs. Burris A. Jenkins of the Community Church of Kansas City, Missouri, has accepted membership on the Migrant Committee of the Council of Women for Home Missions. Mrs. Lewis E. Christian of the Jackson Heights Community Church, New York, will act as alternate.

Broadcast

"How Can We Stay Out of War?" arranged by the World Peace Foundation of Boston and New York is the theme of a non-commercial radio broadcast being conducted over WABC and the Columbia network on five Wednesday evenings beginning May 8, from 8:15 to 8:30 p. m., eastern standard time. Speakers being heard in the series are Admiral William S. Sims, Raymond T. Rich, Professor James T. Shotwell, Dr. Raymond Leslie Buell, Senators Nye, Pope and Thomas.

Rural Church

A fine group of young people is showing an active interest in the work of the Community Church at Homer, Michigan. This is a very small rural group which has been a Community Church for about five years. C. S. Hathaway, of the Presbyterian Church of Albion, conducts the worship services.

Search For Oldest Community Church

THE CHRISTIAN COMMUNITY is making a search for the oldest Community, United, Union or Federated Church in the United States. Please help us find it.

Speaker

W. J. Lhamon, many years a pastor, twenty years a dean of Bible colleges, of Columbia, Missouri (1 Ingleside Drive) is available for a week of interdenominational religious education and inspiration. Full details may be obtained by writing directly to Professor Lhamon.

Pamphlets

Many pamphlets relating to the subject of biology, social and sex education may be obtained from the American Social Hygiene Association, 450 Seventh Avenue, New York City. A free list of publications will be sent upon request.

Progress

Extensive repairs are being undertaken by the Community Church of Lowell, Washington, including repainting all church property, new floor in basement, new roof on parsonage, interior refinishing in part of the church and all of the parsonage. This is the only church in Lowell, a community of about a thousand population, just outside Everett, a city of 30,000 with 40 churches. There is a large well organized Sunday School, and three young people's societies, with a membership of about 65. Boy Scout, Girl Scout and Campfire Girl groups are connected with the work of the church. The Lowell church has the cooperation and support of the main industry of the community, a large paper mill. The mill has run almost full time during the depression so there has been little problem of unemployment in the immediate community and the church budget has suffered no extensive cuts. The paper mill contributes half the amount of the budget and meets contributions for special needs dollar for dollar. In exchange the pastor, G. B. Baird, does social service work for the paper mill. Easter morning the Lowell church observed its 36th annual Sunrise Easter service, with an attendance of almost 100. The church was crowded for the regular morning service; eleven new members were received, nine on profession of faith; twelve were baptized, including four young children.

MUST THESE DIE?

¶Our western civilization has brought upon the whole world the most terrible economic collapse of history.

¶In Korea, the price of rice has doubled and funds for lepers have been cut in half.

¶**This family, sick with leprosy, must be turned out** of one of our leper colonies!

¶They **could** have shelter, food, and cure; but as matters stand, they **can't.**

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Religious Digest

Psychiatry And The Ministry

By John D. Kettelle

WHILE psychiatry as it is known today is one of the youngest of the sciences, and one of the most rapidly growing, I believe that it is destined to become one of the most important in the years to come, and that it will have more to contribute to religion than all of the other sciences put together. Even now it deserves far more attention from trained religious workers than it is getting.

Statistics show insanity to be increasing in proportion to the population. This fact is usually attributed to the increased strain of modern life. We may raise the question as to whether these statistics do not point to a growing failure on the part of religion, as it is manifested today, to help the people of these generations to adjust themselves to the type of world in which they find themselves to be living.

The problem is presented in still more urgent form by the particular cases which arise in the minister's own parish. A knowledge of some of the principles of psychiatry on the part of the minister does not impose upon him the obligation or privilege of practicing psychiatry. In every contact he runs the risk of doing the wrong thing ignorantly and unintentionally. With a reasonable amount of training, the ministry would be able to render valuable assistance to the medical staff of the mental hospitals along three important lines.

In the first place, they would promote the prompt hospitalization of patients. The efficacy of treatment and the possibility of recovery is greater in many cases if it can be initiated at an early stage in the illness.

In the second place, the minister can do much to help the public understand the nature of a mental hospital and the work that the doctors are trying to do. Doctors, nurses and attendants are sympathetic and encouraging in their attitude. Everything considered, the safety of the patient and his prospect for recovery are vastly greater in the hospital than in his own home. If the ministry can assist in propagating this impression, they will remove one of the greatest barriers to the adequate care of the mentally sick.

A third way in which the ministry can help the hospital staff is in the direction of getting the patients home again. The minister, by educating the mind of his community and helping to smooth the way for the returned patient, can do much to prevent failure and relapse. Once more my conscience is disturbed by a woman, now living at the hospital, who once tried to establish herself in one of my parishes. If I had understood her problem at the time she might now be making a satisfactory adjustment as a useful member of the community.

The practitioner of psychiatry is required to have a thorough grounding in the science of medicine. It would seem that the practitioner of religion, in his intimate dealings with human beings, should have at least as thorough a grounding in the scientific knowledge of their structure and behavior. It should be possible to make available to the ministry in general an adequate training in psychiatry—adequate, that is, to their purposes. This training, in which the reading would be supplemented by clinics and case study, would enable them to recognize and understand such symptoms of mental trouble as would be likely to come to their attention. It would, moreover, give them valuable insight into the nature of many of their most perplexing pastoral problems, and the processes of the normal minds with which they have to deal.

Advance

Eight Tests For Summer Camps

By Hedley S. Dimock

IT IS highly desirable that parents should become more discriminating in the selection of summer camps for their boys and girls. Camps have sprung up like mushrooms in America during the last twenty years. Some of these camps are doubtless good, many are unquestionably poor, others are a mixture of "better" and "worse." Whether our boy or girl is going to camp for ten days or ten weeks, we want him or her to achieve the maximum in fun and adventure, in health and physical well-being, in personal growth and social adjustment.

What then are the tests of a good camp which parents might apply? There are eight tests we would apply, not necessarily stated in order of their importance.

First: Will our boy or girl be safe? A study of health and safety conditions in over 400 camps reveals the fact that more than half of the accidents which occurred could have been prevented either by improving the physical conditions of the camp or by education. It is possible to have *both adventure and safety* in the summer camp.

War

SPLENDID, with blare of trumpets, the crash of drums;
Bright, with the gay cockade and the strong, young men;
Magnificent, when they wade in mud, sick unto death,
Spattered with blood and blinded in the foul cellars where they crouch.

AH, THEY shall sing of war—splendid and honorable—
And death—all glorious—when they die like rats in a hole,
Mercenaries of Mammon, the bodyguards of patriots who own some steel or oil,
Or want more money for their little pigs.

RICHARD B. HULL

Second: What are the qualifications of the camp director?

Third: What kind of a tent or cabin leader will my boy or girl have? This test should be ranked high, perhaps above all others. Is he or she mature? The twenty-four-hour-a-day responsibility for six to twelve boys or girls demands leaders of maturity, experience, poise, patience; with a deep sense of responsibility and who have insight and understanding of children. With what motives do the leaders go to camp?

Fourth: Will the health and vitality of my boy or girl be adequately safequarded?

Fifth: Will my boy or girl have status as an individual?

Sixth: Will the camp community provide a favorable opportunity for my child to practice the qualities essential for citizenship?

Seventh: Will the camp program stimulate in my child new, creative and zestful outdoor experience? Is there a variety of appealing activity, such as nature lore, craftwork, canoeing, music, campcraft, or is the camp just another athletic field and swimming pool?

Eighth: What is the spiritual tone of the camp? I do not refer now to the formal religious activities of the camp. Perhaps the term "camp spirit" will best suggest the quality I have in mind. Is the camp a happy, joyous community of folks who are seeking together to make life happier for everyone else? What ideals are cherished by the camp director, the leaders, the campers?

We must endeavor to find those camps which understand, and seriously attempt to provide, the conditions under which healthy and wholesome personalities are most likely to develop.

Character

The Pilgrim Hymnal

By Henry Hallam Tweedy

ONE of the most hopeful signs in recent years has been the growing appreciation of the importance and power of the Church's hymns. Among several outstanding publications deserving to be called excellent not a few experts look upon the *Pilgrim Hymnal* as one of the very best. From time to time, however, suggested improvements were brought to the powers that be with the result that the decision was made to bring out a new and revised edition.

The list of hymns remains unchanged, partly because of increased expense involved, and partly because the selection was already admirable. The contents had been carefully chosen by a committee of experts working for four years. As for musical settings, it is sufficient to say that Mr. Thompson Stone, the conductor of the People's Symphony Orchestra and of the Apollo Club of Boston, served as musical editor. His work as organist and choir master in the Congregational Church of Wellesley, Mass., is one of the outstanding achievements of its kind. No church needs a large collection. What is wanted is a wise selection. This the *Pilgrim Hymnal* contains.

As one turns to the worship materials, he finds what is practically a complete change. The readings now appear in true poetic and responsive form, while certain great passages—some of the sayings of Jesus, the writings of Paul, the messages of the prophets and similar materials—are to be read in unison. The orders of worship are entirely new and comprise rich and excellently chosen material. There are full outlines for various kinds of services—morning services, evening services, vesper services, Communion and baptismal services, with suggestions for services in schools and colleges. The collection of prayers is especially rich.

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